HERALD OF FREEDOM.

"I ENTER INTO NO COMPROMISE WITH SLAVERY. I AM FOR JUSTICE, IN THE NAME OF HUMANITY, AND ACCORDING TO THE LAW OF THE LIVING GOD."

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ANTI-SLAVERY.

Correspondence of the Boston Daily Atlas.

Washington, Friday, Dec. 18, 1835.

The Senate did not sit to-day. In the House we have had a most animated, interesting and extraordinary discussion, which grew out of the presentation of a petition for the immediate abolition of slavery in the District of Columbia. The petition was presented by Mr. Jackson of Massachusetts, and came from certain individuals in the town of Wrentham. It was read by the Clerk, and was both in its tone and language calculated to offend and disgust the people of the South. By imputation, it stigmatized the slave holders as little better than land pirates. Upon the presentation of this memorial, it was moved to lay it upon the table; but Mr. Hammond of South Carolina immediately rose, and moved to reject it. The Speaker replied, that according to the rules of the House, the motion to reject must lay over till the next day, and that the motion to lay upon the table had precedence of it. This decision was contested by Mr. Williams of North Carolina, who appealed from this to the House.

An exciting discussion, in which I should think that more than twenty members took part, now ensued and continued until it was interrupted by the darkness of the approaching night. The Speaker was evidently perplexed in the extreme, and attempted many times in vain to restrain the debate within its proper limits. He candidly confessed his embarrassment, contradicted himself several times, permitted his decisions to be disregarded, and faltered, until at last Mr. Williams, in answer to an inquiry whether he persisted in his appeal, replied in a loud and very pointed manner: "Of course, if there is no decision, there can be no appeal."

The debate did not end here. In the midst of of its confusion, the House inadvertently committed itself by a vote, which admitted of the consideration of the disposal of the petition. Motion after motion was now made, until there was such an entanglement of motions, that it was difficult to get at the true one before the House. Member after member arose, and just as he was waxing warm in his remarks, he would be called to order and compelled to sit down. The points of order would then be disputed and long explanations would be made, until poor Mr. Polk seemed as if he would like to seize his hat, and bolt out of the House to escape from the agitating scene, over which it was his harrassing duty to preside. A motion was made to adjourn, upon which there was a call to divide and then to appoint tellers. Accordingly two tellers were appointed, and the members in the affirmative first passing out into the area, and marching by twos between them, were followed by those in the negative, until the vote on both sides was counted. The motion to adjourn was not carried and the discussion was not resumed.

Mr. Hammond of South Carolina made his debut in a speech of much eloquence and force. He said that he wished to bring the question under consideration to a definite settlement; and to determine the point, whether ignorant fanatics should be encouraged to send their inflammatory missiles into that House. With regard to the South, said Mr. H "this is a subject, in which no consideration of party politics can interfere to bias our decisions. We are united to a man; we ask no sympathy, and sue for no condition, we scorn assistance, and we defy opposition."

Messrs. Peyton of Tennesse, Wise of Virginia, and Pickens of South Carolina, spoke with great spirit in favor of rejecting the petition. "What, sir," exclaimed Mr. Wise, "shall a memorial stigmatizing a great portion of the people of this confederacy—and many of the members of this House—myself among the number—as land-pirates, be entitled to a moments consideration? The gentleman from New-York, (Mr. Beardsley,) has spoken of the sacred right of petition, and, sir, it is a right guarantied to the people, and one which I would not infringe. The people have their right of petitioning, but the House has its right of deciding as to the decorum of the language employed, and the legality of the object demanded." Mr. Wise contested the right of Congress to legislate upon the subject of Slavery in the District; and said, that when that invasion should be attempted, it would be the signal for him and his colleagues to go home. He supported the views of the gentleman from South Carolina; he wished no more evasions—no more blinkings of the question; he would have a test-vote upon the subject.

Mr. Beardsley, of New York, made several ineffectual attempts to bring the pending discussion to an accommodating close; and in the course of his remarks he made some allusions to "fanatics on both sides," which appeared to strike obliquely at certain Southern gentlemen upon the floor.—Col. Pickens of South Carolina, replied in a strain of indignant reprimand, and said, that if the gentleman meant to insinuate that he or his Southern coadjutors in this matter, were actuated by sinister or improper motives, he flung back the slanderous imputation with scorn and contempt. (Cries of "order, order," from different parts of the hall.)

After a protracted debate, in which more forensic talent was elicited and displayed than I could have believed existed in the House, the question was called upon the motion to lay the petition upon the table. The ayes and noes were demanded, and there were found to be in the affirmative, 95; in the negative 121—so it was agreed that the petition should not be laid upon the table. Mr. Hammond now offered the following resolution. *Resolved*, That the petition of the inhabitants of Wrentham be rejected. A renewed discussion upon this question now ensued, in which several members engaged. Mr. Sutherland was speaking, with his rotund, bell-like and expansive voice, in favor of the resolution, when a motion was made to adjourn. A Count was again called for—tellers were appointed, and it was found that a majority were in favor of adjourning. The House accordingly stands adjourned till Monday. But the snake is scotched, not killed. The debate upon Mr. Hammond's resolution will doubtless be revived on Monday with redoubled vigor. The Southern gentlemen are, I think, right in demanding a test-vote upon this most important question. I fear, however, that this will after all be evaded, and that the petition from Wrentham will be rejected by an immense majority, upon the ground of the indecorum of its language, and not upon the general ground that all petitions for a similar object are inadmissible in their nature.

FIRST ANNUAL REPORT

OF THE

CONCORD (N. H.) FEMALE ANTI-SLAVERY SOCIETY.

While preparing this First Annual Report of our Society, the thought has occurred that it may be well to accompany it with some preliminary remarks on Female Associations, together with brief notices of such associations as have existed in New-England, of which any account may be obtained.

In every age and country, woman has been found to respond to the calls of benevolence. When appeals have been made to the heart, they have excited the sympathies, and aroused the energies of woman. She stands, not as the competitor, but as the friend of man and his race.—Amidst the pilgrim-band, whom we proudly call our ancestors, self-exiled for conscience' sake, and seeking "a faith's pure shrine" in this far trans-atlantic wilderness,

> "There was woman's fearless eye,
> Lit by her deep love's truth."

Though animated with the same holy fervor, and inspired with the "like precious faith," she came at the call of duty, as the friend and helper of man. She braved the perils of the ocean, and cheerfully bore her share of all incident privations and hardships, as the faithful wife, the devoted mother, the affectionate sister. She came to take charge of the lambs of the flock, and to assist in training them up for God, that they might become worthy members of the religious commonwealth, of which her sturdier, and, it is readily conceded, wiser companion was laying the sure foundations.

Those were not the days of associations—or rather the whole little community in the infant colony, was an association, not of reformers merely, but of *reformed*, who had left home and country to establish what they believed to be a purer mode of faith and worship, where they could enjoy them unmolested; and also to reform their red brethren of the woods, by extending an written gospel.

Man, in the savage state, is not easily tamed—not readily brought under the restraints of civilized life. His fierce nature may indeed be softened by kindness, for he is deeply susceptible of gratitude; but his keen sense of justice, and his inherent love of freedom and of power, render his "untutored mind" exceedingly jealous of any infringement of his rights and liberties; and his bosom burns with an uncontrollable passion of revenge whenever he considers those rights invaded.

Such our fathers found the wild natives of the forests where they came to make themselves room for a dwelling-place. In some instances, they conciliated their sincere and lasting friendship, but in others it was only the semblance, the mere outward guise. Hollow-heartedness, perfidy and treachery were subsequently and frequently betrayed in their open and secret acts of hostility, whereby the peace of the colony was disturbed, and its safety endangered. Hence, for a long series of years, the utmost vigilance and effort on the part of the primitive colony, and of others afterwards established in the vicinity, were called in requisition to guard against their insidious and powerful enemies.

All this time, woman was acting in a circumscribed, it is true, but highly important sphere. She was lighting up the "poore cottages in the wildernesse," with the smiles of affection and kindness; she was industriously attending to the wants and comforts of their inmates: she was ministering to them in seasons of "pain and anguish," and cheering them in the hour of peril: she was planting and nurturing the germs of piety in the young minds entrusted to her fostering care. She is seldom named on the page of New-England's history, except as "a virtuous gentlewoman;" though instances are there recorded of her heroic fortitude, her extraordinary presence of mind on trying occasions, and courage and patriotism not often exceeded by the sex to whom those virtues are supposed almost exclusively to belong.

Amidst all the difficulties peculiar to their settlement in these western wilds, amidst all the perils that encompassed them, besides providing for the regular maintenance of the gospel ministry, our fathers early found time and means to establish schools and seminaries of learning within their borders. But from even the lower walks of literature, woman was in a great measure excluded. That was an age, when, for reasons we stay not now to enquire, she was scarcely admitted to "*taste* the Pierian spring." Public sentiment concerning her, was, as expressed by one of the most eminent poets of that or any other age,

> "——— For nothing lovelier can be found
> In woman, than to *study household good*,
> And good works in her husband to promote."

Accordingly, her talents were partially left without cultivation. On her mind the light of science poured not its expanding, its vivifying rays; and the faculties of that mind remained undeveloped. The name of Ann Hutchinson, associated with her "ready wit," or in other words, uncommon mental endowments; and of Ann Bradstreet, who attained the high accomplishment of writing verses, are the solitary instances on this side the Atlantic, of the power of female mind to burst the fetters imposed upon it by the prejudices and customs of the age, that have come down to us from those generations.

We are not here as the eulogists of our sex, but we hope we may be permitted, and we trust it is not quite irrelevant to our subject to remark, that woman, in her lowest degradation in point of mental culture, has not been found wanting in the kindlier sensibilities, in sympathy with the distressed, and promptitude to attempt their relief. In proof of this, we need but cite the frequently quoted John Ledyard of our own state, and Mungo Park of England, both celebrated travellers in that oppressed and degraded country, in behalf of whose benighted children's children, our hearts are at this day pleading.

With such traits of individual character, added to the natural perseverance of woman, allowing a degree of intelligence sufficient to give her a due influence in society, happy results might have been anticipated from the formation of Female Associations for beneficent purposes. But while even the more intellectual and intelligent sex were slow to perceive the utility or adopt the plan of combining their efforts for such purposes, it were absurd to expect that woman, with her scanty stock of ideas, and in the paucity of her resources, should have been led to the adoption of similar plans.

The only benevolent association found in the early annals of New-England, was the Scot's Charitable Society, instituted in 1684. It was formed among that kind-hearted people, probably, for the relief of their brother emigrants who were in need of assistance. The next association was the Boston Episcopal Charitable Society, founded in 1724. The Charitable Irish Society was formed in 1737. In 1752, was instituted an association less restricted in its objects and operations. It was composed of persons, male and female, of Boston and vicinity, and was called "The Society for encouraging industry and employing the poor." This was the first known association in New-England, into which females were admitted. The Massachusetts Charitable Society was founded in 1762. We may observe that all these societies were formed in Boston, a city which has long been distinguished for the number and variety of its humane institutions.

The war between Great Britain and France, which commenced in 1753, for several succeeding years, exposed the American Colonies to frequent hostile incursions of the Indians, and kept them in a state of perpetual agitation and alarm. To this succeeded the political troubles preliminary to the contest with the parent government. Then came on the trying scenes of the revolution. We may be allowed to remark, that "the times which tried men's souls," tried women's souls also, and, with gratitude be it spoken, they stood the test. Proofs might be cited of their hearty devotion to the cause, in support of which the leading patriots of the land had pledged "their lives, their fortunes, and their sacred honors." Thus again, for a long series of years, the active benevolence, which in times of peace and tranquillity would have been "diffusing blessings," was required to be employed in "averting harms." During all this period, we hear of no organized association for any specified benevolent object. It is said there was a combination among the patriotic ladies of Boston in revolutionary times, to discountenance the use of tea, then, as now, their favorite beverage, but for well known reasons, peculiarly obnoxious at that time; and we doubt not the articles of the combination were strictly adhered to, notwithstanding the tempting incitements to deviation.

The first philanthropic society formed after the acknowledgement of American Independence, was in 1785. This, though not a New-England Society, we cannot forbear to mention, as its object was identified with that of oua own association. We refer to the New-York Manumission Society, of which John Jay was president. In 1787, was founded "the Pennsylvania Society for promoting the abolition of slavery." Of this, Benjamin Franklin was president, and Benjamin Rush, secretary. These, and a few others of the patriots who had triumphantly defended the "inalienable rights of man, possessed too much of the spirit of freedom within the limits of any particular class. They were consistent patriots, they were lovers of human kind. They were willing and anxious to impart to others the rights and privileges which they themselves enjoyed. The storm of war which they had rode upon and directed, had passed away; they once more had ceased to fight for their own homes and in defence of the sanctity of their own firesides; and they began, as the kind feelings of their nature again took the place of the stern, desperate spirit, which had long animated them, to sympathise with the oppressed, degraded negro in their midst. As they had endured wrongs, they naturally felt an interest in the fate of their brethren who were enduring a bondage even more sore and galling than the one they had just thrown off." Happy if this feeling had been universal! happy had it pervaded the whole community! What years of cruel, hopeless bondage, of unconsolable distress and anguish, of mental, moral and physical degradation, might in that case have been spared to our colored population! what a weight of guilt might have been prevented from accumulating upon our beloved country!

The next, if we mistake not, in the order of time, and the first Female Association in New-England, was the Boston Female Asylum, instituted in September, 1800. The Boston Female Society for Missionary Purposes, was also formed the same year. Several other benevolent associations followed in the next succeeding years. Indeed, with the commencement of the nineteenth century commenced a new era in the annals of benevolence.

The Author of the Christian faith appeared on the earth as the Saviour of all men. He came to be the propitiation for the sins of the whole world. In whatever heart is most of His spirit, there is most of pure, disinterested, unlimited benevolence; a benevolence that embraces the whole human family and their whole interests, for time and for eternity. It is owing mainly to the increasing influences of Christianity, that philanthropic institutions, of almost innumerable varieties have sprung and are springing up in our land. The expansive spirit of the age

> "Takes every creature in of every kind."

No exception is taken against form or complexion, or adventitious circumstances. The subjects of vice, ignorance and suffering, whenever and wherever they are found, have undeniable claims to its attention and its efforts.

And as the standard of female education is elevated, and the means of intellectual improvement are multiplied to our sex, they are engaging, with commendable zeal, in the great moral enterprises of the age. Charity, Peace, Temperance, Education, Bible, Missionary, Tract, and even Literary Associations, have been formed amongst us. And last, not least, the great cause of Anti-Slavery has received the support, feeble though it be, of female hearts and hands in an associated capacity.

This is a subject that affords scope to the most expansive intellect, the "wide wish" of the most exalted benevolence. It is eminently calculated to enlist our deepest sympathies, and call forth our noblest energies. We wonder why it has not long since done this. We wonder how it is that we have so long slumbered over the wrongs of our colored brethren and sisters. We are astonished at the sinful apathy which has for so many years rendered us comparatively indifferent to their wretchedness. Was it because we were ignorant? Then it is possible that the times of this ignorance God has winked at; but He now commands all to repent. We thank Him that we are now awake. We thank Him that through the instrumentality of William Lloyd Garrison, that persecuted, but fearless asserter and vindicator of the colored man's rights those rights are beginning to be respected, and a healthful moral action is beginning to take place in the community. Five years this indefatigable laborer in the cause of humanity, has been pleading in behalf of the bondman before the freedom-loving people of this republic. Nor has he plead in vain. Fifty thousand strong and true hearted have already ranged themselves on the side of the oppressed. Even the weaker sex are strong in this cause of mercy. We are not ashamed to be ranked as the friends of those of the human family to whom the Maker of all has given a colored skin. We are not ashamed to call them brethren and sisters. "Have we not one Father? Hath not God created us?" Did not the Saviour die for them also? Shall they not be judged at the same tribunal in that

> "Great day for which all other days were made?"

Happy if their more favored white brethren can meet them there, undismayed:—without the torturing pangs of keen remorse!

We now number 65 Female Anti-Slavery Associations in New-England and New-York, five in our own state, for promoting the spiritual and temporal good of the colored population, by first endeavoring to raise them above the condition of property, mere chattels, to that of human beings, entitled to human rights and privileges. As this can be effected by those means only, which are usually employed to bring about any moral reformation, we may be allowed to lend our little aid. In all other benevolent enterprises, as has been remarked, females are permitted to co-operate, and none but the enemies of the cause have questioned their right to participate in this. We believe, that in this work, woman, if true to her character, can accomplish something, without stepping out of the sphere assigned her in the order of Providence. *Much* is required of those only to whom much is committed. It will be enough for *us* if we do what we can. While we remember how much our sex, especially, owe to the Christian religion, how can we but be ardently solicitous that the blessings of this religion shall be extended to our colored sisters? God forbid that we should not! We weep—every virtuous sympathy of our souls is moved at the thought of their sorrows, their miserable degradation. But it is not enough that we weep over their wrongs—it is not enough that we pray over them. We must add efforts to our piety and our prayers—earnest, persevering, self-denying efforts. The spirit of true benevolence is a self-sanctifiing spirit. We must be willing that the "slow, unmoving finger of scorn" shall be pointed at us for their sakes. In fine, we must "be steadfast, unmoveable, always abounding in the work:—knowing that our labor shall not be in vain, in the Lord."

At the head of the N. E. Female Anti-Slavery Association, stands that of Boston, which was organized in Dec. 1833. This society deserves particular notice. We need not recapitulate the opposition they have encountered, the persecution they have suffered. But we may mention, as especially worthy of imitation, the noble example they have exhibited, the firmness and dignity, with which, in times of trouble, they "possessed their souls." They have evinced to the world what manner of spirit they are of, and where their souls are anchored. They have shown what woman even, in the strength of pure moral and religious principle, with cultivated intellectual powers and in the zeal of enlightened, ardent, persevering benevolence, can do and can suffer in the cause of oppressed humanity.—They have manifested that the spirit which animated the fathers, in times when freedom and equal rights were more than mere words on men's lips, is yet an animating principle in the hearts of the Daughters of Boston.

The first Female Anti Slavery Society in New-Hampshire followed our own Nov. 14, 1834. Our society was organized in a stormy time. Had it not been formed on the immoveable principles of truth and righteousness, it might have been dissolved amidst the raging of the elements.—But thanks to the Author of every good and perfect gift, it was so founded. Let us cling more closely and more firmly to those principles, while the winds of persecution beat against us. We know that whatever becomes of us, as a society, or as individuals, they shall endure. They shall survive

> "The wreck of matter and the crush of worlds."

We cannot advert to the time when our society was organized, without a vivid recollection and grateful mention of our distinguished friend and the friend of humanity, George Thompson, whose impassioned eloquence, wise counsels and fervent prayers, delighted, instructed, and strengthened us in the good work in which we had just engaged. How much we are indebted to that eminent philanthropist, that indefatigable laborer in the cause of the oppressed, for our existence as a society, and our perseverance in the cause, can never be known until the day when all things shall be revealed. It was he who pointed us to the bright example of our sisters across the Atlantic, who devoting themselves to the cause of Emancipation in the British islands, went forward with willing hearts to the work, and whose unceasing prayers, influence and efforts, did so much to remove the galling yoke of bondage from 800,000 of their fellow beings. It was he who exhorted us to "go and do likewise." He came to our country on a holy mission, in which he engaged with an almost unexampled zeal and devotion. He undauntedly went forward in a cause which exposed him to obloquy, insult and personal danger in the spirit of a true reformer, and like all other such reformers, encountered virulent and bitter persecution. He came to urge the precepts of Christianity home to Christian consciences, and he was commanded to be silent. He came to plead the cause of freedom before freemen in the "land of the free," and he was hunted as an outcast from their shores. But he has forgiven his persecutors, in the prayer, "Father, forgive them, for they know not what they do," and we should forgive them also. He has gone to his native land, rich in the consciousness of well doing, in the treasure of a good conscience, and in the esteem and friendship of the thousands in our country, whom his labors have contributed to build up in the cause of righteousness. He has departed, laden with their blessings, and strengthened by their prayers. In joyful anticipation, we hail the day when he shall revisit our land, to meet from the freed millions, a more heart-cheering welcome even, than on a similar occasion, greeted his predecessor in the cause of the rights of man, the great and good Lafayette. His labors have given a mighty impulse to the cause of Immediate Emancipation, in these United States. Henceforward it shall roll on and roll on, until this shall be in truth what it has long professed itself before the world, a FREE and independent nation.

Of the doings of our society, we have little to say. One part of our plan is to obtain and diffuse information on subjects connected with the objects of our Association. This we have done by means of books, pamphlets, newspapers &c. principally the Anti-Slavery publications of the day. We have subscribed for one copy of the Liberator, six copies of the Herald of Freedom, three of the Quarterly Magazine, and twenty five of the Anti-Slavery Record. We have appointed agents in the several districts in town, to receive and circulate these publications. We have contributed $50 to the funds of the American Anti-Slavery Society. We have published a Circular, addressed to the Ladies of New-Hampshire, containing an excellent and encouraging letter from Geo. Thompson to us in the infancy of our Association. We have also procured addresses, and corresponded with other Associations. And we have devoted a portion of our time to work, the proceeds of which are added to our funds. Many publications have been circulated by individual members. It is on *individual*

action according to a late excellent writer on the abolition of slavery, that we must mainly depend. We must be individually earnest, prayerful, active. Let each act as if the prosperity of the Society depended on her own individual exertions. As an encouragement to individual effort, we would note a circumstance related in a little tract, which has found its way hither from London. The writer remarks, "It is not perhaps, generally known, that the *first impulse* given to the public feeling on the subject of slavery, which ultimately led to the abolition of the trade, [in England] was given by females." He proceeds to say, that a Mr. Ramsay, who had resided in the West Indies, returned to England and entered the ministry. The scenes he had witnessed, of cruelty and oppression exercised upon the hapless negroes, left an abiding impression upon his mind, and he often made them the theme of conversation with two ladies of his parish. He afterwards published, at the instance of his friends, a statement of the facts. This rendered him an object of persecution, and his death was probably hastened in consequence. The two ladies believed his report, and made such inquiries as led to the confirmation of his statements. One of these ladies became the wife of a member of parliament, who through her importunity, was instrumental in engaging the then young but eloquent Wilberforce, in the cause of the abolition of the slave trade. The ultimate result is well known.

In the same tract it is also stated, that "another able, but more recent pleader in the House of Commons, was led to this dedication of his powers, by the dying plea and entreaty of a *female* relative of remarkable piety and rare mental endowments, who implored him with her expiring breath to 'remember the poor slaves.'"

Our thanks are due to the friends of the cause, who have generously afforded us aid and encouragement. We owe much to those actively engaged in promoting the grand object, whose labor and exhortations have helped and cheered us onward. In this connexion we would mention the Rev. George Storrs, that successful pioneer in the rugged portions of our State, who with an unwearied energy and zeal, continues to do much for the oppressed and the friends of the oppressed. He continues to find that "in keeping the commandments there is great reward." The Master he serves, has sustained and will sustain him in the faithful discharge of duty.

A word of exhortation, and we have done. Whenever we are called to "give an answer" in defence of the opinions we have adopted, let us be calm, yet firm and earnest. In a word, let *all* our "conversation be as becometh *women* professing godliness." Whatever other ornaments are omitted, let us be careful always to wear that of "a meek and quiet spirit."

We constitute but a humble auxiliary, yet an auxiliary in one of the greatest moral in this and every other path of duty, that we may at the last render up our account with joy and not with grief!

MARY CLARK, Cor. Sec.

HYMN.

BY MISS E. H. WHITTIER.

For the Annual Meeting of the Ladies' A. S. Society of Concord, Dec. 25, 1835.

When first old Plymouth's forests rang
With the free pilgrims' solemn lays,
The firmest of the choir that sang,
Was woman, strong in prayer and praise.

Ay, woman! well she bore her part,
Amidst that suffering pilgrim band,
Faith, duty, love, had nerved her heart,
In farewell of her native land.

Why did she come?—had she no heart
To love her own dear England home
No clinging ties to rend apart
In leaving all? Why did she come?

Faith led her:—and ties, closest twined,
Were rent by sterner duty's chain.
With those who sought a home for mind,
Even woman with the pilgrims came.

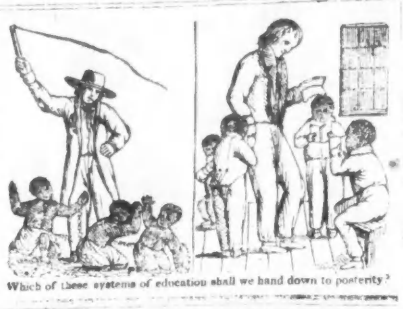
Calmly that band of exiles slept,
Ours is the land whereon they moved
And ours the trust, alive to keep
The freedom that the pilgrims loved.

Daughters of such a race! shall not
Their zeal for right, with us remain?
If greater blessings mark our lot,
Shall those who suffer, plead in vain?

No! while the wearying chains of wrong,
Our worn and suffering sisters wear;
Our slumbering hath been all too long—
Our waking should be zeal and prayer.

How a Doctor of Divinity can quibble.—Some few months ago, Rev. Dr. Ely purchased a slave to save him from a worse master, but still holds him as a slave, to the Dr.'s condemnation. In giving a disgustingly pompous account of the purchase, he, in the language of a southern slave driver, boasted that his slave was 'a stout, fine *fellow*.' For this language, as well as for his purchase, he was properly rebuked by the editor of the Evangelist. Dr. Ely, in reply, cunningly says—'The term *fellow* denotes frequently "one of the same kind" with myself'—ergo, he meant no disrespect to his slave! What a 'fine fellow' the Dr. must be to hold 'one of the same kind' as himself in bondage—and all on the score of charity!

'A Perplexing case.'—The Lexington (Kentucky) Luminary has lately been united with the Cincinnati Journal, (a paper in favor of the Colonization Society,)—of course, the subscribers to the Luminary are henceforth to be supplied with the Journal. The editor of the Journal already begins to find that the free discussion of slavery in his columns is 'a perplexing case.' Ohio will doubtless listen calmly to the Kentucky arguments, but it is feared that Kentucky will not be so courteous to Ohio—so, a check must be put upon free discussion!



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: JANUARY 9, 1836.

All men are created equal: are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent: and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY: acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

CIRCULAR.

The Publishers of the Herald of Freedom, while tendering their thanks to the friends of the slave for the kind interest manifested by them in the publication of this paper, feel highly gratified with the evidence they have received, that it has been read with profit and satisfaction. They are assured by the testimony of its patrons and the constant increase of subscribers, that it has not spoken in vain. Notwithstanding the many adverse circumstances with which it has had to contend, issued as it has been only once in two weeks and that during a time when the most violent assaults have been made on the liberty of the Press; yet its influence on public sentiment and feeling has been such as will amply repay all the sacrifices which have been made in its support.

But gratified as they are with its success and influence the past year, and thankful as they are for the countenance and patronage which has been bestowed upon it; the Publishers of the Herald desire (nor is that desire confined to themselves,) that that success may be increased and that influence still farther extended during the year which is now opening upon us. In order to effect this, they design to publish the Herald *weekly* after the close of this volume, and to give it if possible a wide circulation.—The times demand that such a step should be taken. The present year is big with interesting and portentous events—events which deeply concern the cause of religion, of morals, of freedom and of universal man.—events from which there can be no shrinking, but which shall have a far reaching influence on the social and [illegible] condition of our common land. A at this moment rousing the energies of heart and mind,—that involves in its results some of the dearest and most sacred rights of human nature. It is a strife, not for bodily emancipation simply, but for the entranchisement of the spirit, the freedom of the soul, of conscience, of intellect. It is to decide not simply whether the negro shall be free, but more emphatically whether we shall be SLAVES! It is a war, not of blood, not of fire and sword and desolation—it is a war of Truth with Error, of Justice with Wrong, of the eternal principles of Jehovah with the vain and foolish imaginings of man. *A great moral revolution is to take place*—such a revolution as has not been since the days of Luther and Leo X. It is already shaking society, the foundations of the great deep of corruption are already breaking up, and men's duties and responsibilities are daily becoming more solemn and momentous. At this crisis, at a time when [illegible] summoned or rashly broken down, and efforts are being made to bring again over the mind the shackles and darkness of the fifteenth century; at this time, when a spirit of licentiousness and misrule is abroad in the land and has even disturbed the quiet fastnesses of our own state; when Law and Religion and Rectitude are trodden down by the fierce violence of the Mob; when liberty of Speech and of the Press is assailed by men high in office and popular influence; at this time it is urgently and imperatively required that the press, unshackled, unintimidated, should speak out in an earnest and decided tone in defence of Truth and Human Rights. The religious and secular papers in the state, with a few honorable exceptions, are in league with the oppressor, are the zealous apologizers of a system of robbery and unspeakable crime, and sanction the lawless outrages which have been committed on some of our own citizens.—A paper maintaining the stand which the Herald of Freedom will continue to maintain, and advocating the doctrines and principles which that paper will continue to advocate, is essential to the speedy triumph of *real* civil and religious liberty in New-Hampshire. Nor is it enough that such a paper is issued once in two weeks. It should be able to combat the enemy oftener, to meet him betimes, while the words of falsehood are yet warm upon his lips.

With these opinions and views, it is designed to issue the Herald every week instead of once in two weeks as heretofore; and it is desirable, in order to extend its circulation, that the price of subscription should not thereby be increased. In order to effect these two objects the Publishers need the *active* and *instant* co-operation of abolitionists. If a thousand or fifteen hundred subscribers can be added to the present list, the Herald may be published, as proposed, at *one dollar* a year, exclusive of the expense of conveyance, which must be paid by the subscriber.—Its great object will be, as formerly, the promulgation of the principles of Anti-Slavery. The cause of the slave, whether at the North or the South, whether degraded by the whip of the overseer, or the unholy oppression of New-England prejudice, will ever find a determined advocate in its columns. It will, in addition, contain an abstract of the news of the day, and such other matter as will serve to make it a valuable *family paper*. Who will endeavor to effect the proposod change? A little exertion on the part of our friends is all that is necessary. Will not the friends of Law, Liberty and Humanity make an effort? Will not the friends of the crushed and perishing slave make an effort?—The appeal is confidently put forth. How many persons will pledge themselves to be responsible for 10—20—30—40 or 50 copies, to commence with the next volume (first of March)? Those who are willing to do so will it is hoped, give notice *immediately*. *What is done must be done quickly.*

Those who are indebted for the present volume, are urgently requested to make *immediate* payment. The money may be sent by mail at the *risk* of the Publishers, but the postage must in all cases be paid.

Sentiments of the South.

"Enforced by Necessity—Sanctioned by Religion—and justified by Law."

Abolitionists have been charged with misrepresenting the views of the Southern people, with vilifying their character and denouncing them as tolerating voluntarily what they tolerated only from stern necessity. We have been told once and again, by the religious and secular presses, and that in no equivocal language, that almost the whole South was anxious to get rid of Slavery, that it was sick of the unholy system, and would abolish it at once were it not for the horrible 'consequences' attending such a procedure. We have been told of the strong and growing feeling of condemnation with which the slave-holder looked on the 'peculiar institutions' which had been 'entailed' on him by his fathers. The public has been stuffed to repletion by such stories, and it has slumbered, and the system so abhorred has continued to increase, and the wrongs and outrages of the oppressed have grown more sore and burdensome, and his hopes for time and eternity more dark and desperate. The evils, ay, the *evils* which those institutions brought to the master, have awakened a wonderful sympathy in the breasts of the cringing 'dough faces,' while the voice of the groaning slave has hardly passed the bounds of the plantation, where he is wasting life in unrequited and thankless toil. *We have been deceived in this matter.* The anxiety displayed by the slave-holder has not been an anxiety to cast off the fetters of his victim, but to rivet them more closely and securely,—not an anxiety and determination but to rob the poor with a harder hold villain to throw off the mask, and to throw off the mask, and to avow openly the desperate purpose of perpetuating that system which is already crushing two millions of immortal spirits, that system which, while it burdens and outrages the body, is throwing over the intellect chains more to be dreaded than any that can bind the limbs of man, which is breaking up the social relations, violating the noblest and most ennobling affections of our nature, searing the moral sensibilities; that system which above and before all others is a system of blood and suffering: PERPETUAL! This is the desperate purpose of the slave-holder; and to make it so, he will resort to the most desperate measures. He will not give up his victim without a struggle. Those who think otherwise have yet much to learn of the human heart.

We give below a few, brief extracts to show the real sentiments of the South. They are not the [illegible] those of men in high standing, the official representatives and organs of the people.

Gov. McDuffie's Message.

"The crime which these foreign Incendiaries have committed against the peace of the State, is one of the very highest grade known to human laws. It not only strikes at the very existence of society, but seeks to accomplish the catastrophe by the most horrible means, celebrating the obsequies of the State in a *saturnical carnival of blood and murder*, and while brutally violating all the charities of life and desecrating the very alters of religion, impiously calling upon Heaven to sanctify these abominations."

[We pity from our inmost soul the ignorance or the deep depravity of the man who can write thus. His understanding must be indeed darkened, and the feelings of his heart sadly perverted by the blasting influence of slavery, else those words had never been penned. Had Gov. McDuffie looked abroad upon his plantation, and applied the above language to the scenes there witnessed, it would then have been something more than a "rhetorical flourish." It would then have had a verity and meaning, a fearful meaning, which it now has not. He would have seen, without a doubt, some trusty overseer or speculating slave-driver "brutally violating all the charities of life and desecrating the very altars of religion," and moreover "impiously calling upon Heaven to sanctify their abominations," as the pious Governor himself has done below.]

"It is my deliberate opinion that the laws of every community should punish this species of interference by DEATH WITHOUT BENEFIT OF CLERGY, regarding the authors of it as enemies of the human race. Nothing could be more appropriate than for South Carolina to set this example in the present crisis, and I trust the Legislature will not adjourn till it discharges this high duty of patriotism."

[Well, suppose South Carolina does set the example—what then? Will truth be any the less powerful and heart-searching, or its advocates any the less bold and uncompromising? Will the blood of one, or two, or a score, or two score of abolitionists, blot out the principles of eternal right and justice from the world? will it stay the progress of that spirit of inquiry and investigation which is now abroad, or seal the mouths of those who are lifting up the voice of entreaty and rebuke? We opine there will be lack of wood for gibbets and lack of ground where to place them ere ill is happens. The bones of abolitionists might whiten the fields of South Carolina, that State might become one great charnel house of the friends of the slave, and still the spirit of Love and Truth would move upon the dark waters which have gathered around us, and melt the fetters of the oppressed, and give light and life to those who are setting in the regions of mental and moral death.

"No human institution, in my opinion, *is more manifestly consistent with the will of God*, than domestic slavery, and no one of his ordinances written in more legible characters than that which consigns the African race to this condition, as more conductive to *their own happiness*, than any other of which they are susceptible. [What horrid blasphemy.] Whether we consult the sacred Scriptures, or the lights of nature and reason, we shall find these truths as abundantly apparent, as if written with a sunbeam in the heavens. Under both the Jewish and Christian dispensations of our religion, domestic slavery existed with the unequivocol sanction of its prophets, its apostles, and finally its great Author. The patriarchs themselves, those chosen instruments of God, were slave holders. In fact the *divine sanction* of this institution is so plainly written that "he who runs may read" it, and those over righteous pretenders and pharisees, who effect to be scandalized by its existence among us, would do well to inquire how much more nearly they walk in the ways of Godliness, than did Abraham, Isaac and Jacob. That the African negro is destined by Providence to occupy this condition of servile dependence, is no less manifest. It is marked on the face, stamped on the skin, and evinced by the intellectual inferiority, and natural improvidence of his race.[!] They have all the qualities that fit them for slaves, and not one of those that would fit them to be freemen.—They are naturally unqualified not only for national freedom, but for self government of any kind."

"Domestic slavery, therefore, instead of being a political evil, *is the corner stone of our republican edifice*. No patriot who justly estimates our privileges will tolerate the idea of emancipation, *at any period, however remote*, on any conditions of pecuniary advantage, however favorable. I would as soon think of selling the liberty of the state at once, as for making any stipulations for the ultimate emancipation of our slaves.—*So deep is my conviction on this subject, that if I were doomed to die immediately after recording these sentiments, I could say in all christianity and patriotism, [illegible] all the sanctions of my descendants, in the remotest generations, should live in any other than a community having the institution of domestic slavery, as it existed among the patriarchs of the primitive Church and in all the free states of antiquity.*"

"We of the South have been much to blame in allowing such notions to gain ground at the North, as that we regard Slavery as an evil, and are anxious to get rid of it. It is but lately that we have begun to make the Northern people to understand that we hold slavery to be *neither a sin nor a curse*, but an ordinance of Providence,[!] and a *practical blessing*."—*Charleston Courier.*

Gov. Lumpkin's Message.

"Should, however, the abolitionists be permitted to proceed without molestation—or only have to encounter the weapons of reason and argument, have we not reason to fear [the eloquent and chivalrous South, with all their powers of rhetoric, "reason and argument," afraid of the influence of a few addle-headed fools (Col. Knapp's speech *pardon*) and wild enthusiasts] that their untiring efforts may succeed in misleading a majority of the people, having no direct interest in the question at issue, and finally produce an interferance with the constitutional rights of the slaveholder. [No.] The consequence of such an event cannot be contemplated by the patriot, without the most painful emotions. The success of these misguided men [the imancipation of more than two millions of immortal beings from a bondage which is extinguishing all the hopes and affections of humanity, and degrading *men*, possessed of intellects and hearts like our own, to brutes, to mere chatels and tools,] would be destructive of all that is desirable in the glorious experimental government, under which we are enjoying an unparalleled degree of happiness and prosperity. No adequate conception can be formed of the blessings which they are laboring to destroy, while they claim to be the exclusive friends of liberty and freedom. The principles of the christian religion can never be brought to the aid of these monsters, whose proceedings are marked by the *most reckless, blood-thirsty* spirit that ever disgraced the American name. Upon this subject we can hear no arguments. Our opinions are unalterably fixed—our determinations are immutably firm and steadfast, [Slavery shall be perpetual] and therefore ought not to be concealed or misunderstood. It is a subject with which we cannot suffer a stranger to intermeddle. But the question arises, what is to be done in the present exigency? It is the imperious duty of the people and governments of the several states, where these incendiaries are engaged in their diabolical plans and operations, to put them down at once and forever. It is not my province, or duty, to point out the manner in which public opinion should be brought to bear on this subject; whether by legislation or otherwise, must be left to the wisdom of the people of those States who are in duty bound to act, and to act promptly and efficiently upon this subject. [Will hanging be efficient enough? We trow not.] If the states, in which the enemies of our peace reside, do not without delay, manifest their friendship and fidelity to the Constitution and the Union of the states, by effectually silencing these incendiaries, we can no longer be called upon, in charity, to place any confidence in their professions so often promulgated to the world. It is, with us, a subject of deep and solemn import—involving the destiny of our dearest domestic affections—our sacred alters—our all.

I would earnestly recommend to the consideration of the Legislature, the revision of our existing law, so as more affectually to prevent the circulation through the Post Office or otherwise, of any publications tending to endanger our domestic relations, or calling in question our constitutional rights of property. Congress should also be invoked, in the most earnest and respectful language, not to suffer the Post Office establishment to be used to our injury and destruction. I would also recommend that the States, where these agitators and incendiaries are found, should be called upon in the true spirit of our institutions, that is in a spirit of manly independence and brotherly affection, to sustain, in good faith the letter and the spirit of our glorious Constitution.'

Gov. Swain's Message.

'The spirit of fanaticism, which has recently been manifested in connectoin with one species of our population, in various sections of our Union, demands and will receive your consideration. It is no longer possible to conceal it, if we would; and it becomes us, in common with the people of every Southern State, to speak a language upon this subject which will not admit of misapprehension, and exhibit a spirit that shall, at least, command attention and respect. The extent of the operations and designs of these misguided people will be best understood by an examination of the accompanying file of papers, published under the patronage of the Society of Immediate Abolition at New York; which has been transmitted to me by a citizen of this State for your use.

The subject first attracted the attention of the Legislature in 1830, when the evil was comparatively in its infancy, and the publication or circulation within this State of these incendiary newspapers and pamphlets was made a felony, punishable by fine, whipping, and the pillory, in the first instance, and death for the second offence. It is apparent to all who have an accurate knowledge of our condition, that the public safety imperiously requires the suppression of those wicked and mischievous publications, injurious alike to the best interests of the master and slave. This, I apprehend, cannot be effected without the cooperation of the Legislature of the States from which these missiles proceed. Such an interference with our domestic concerns upon the part of the citizens of a foreign State, either encouraged or permitted by the government, would et once justify a resort to the modes ordinarily adopted for the adjustment of national differences. If we should exercise greater forbearance in the present instance, it is not because we [illegible] less injurious or justifying, when inflicted by the hands of brethren. The obvious design and tendency of these proceedings, are to subvert the Constitution and laws of the country; and we have therefore, an indubitable right to ask of our sister States the adoption of such measures as may be necessary and requisite to suppress them totally and promptly. Upon this question there is no diversity of interest, and can be no difference of opinion. The entire south will unite with you in the adoption of any measures which may seem best calculated to insure unity of counsels, and prompt and energetic action. Under the perfect conviction that there is no neutral ground which can be occupied either with safety or honor, and that to delay action is to increase danger, I cannot doubt or hesitate as to the course which it becomes us to pursue. It is therefore respectfully recommended as worthy your consideration, whether resolutions should not be adopted, inviting the States united with us by the ties of common interest and danger, to co-operate with us in the adoption of such measures as may be necessary to insure our safety, and calling upon the Legislatures of all the States to enact such penal laws upon this subject as may be necessary to perpetuate the blessings contemplated in the formation of the Federal Constitution of the Union.'

"N. H. SENTINEL."—We have a question for Mr. Prentiss. If Congress, as a local legislature, cannot abolish slavery in the District of Columbia, by whom or what is that district to be freed from the accursed system which now disgraces it? We pause for a reply.

Concord Female A. S. Society.

The second annual meeting of this Society was holden in the North Church on the 25th December (Christmas Day.) We did not have the pleasure of being present, but are informed that the exercises on the occasion were of a very interesting character.

The services closed without having experienced any disturbance from the 'respectable' mob—the 'gentlemanly' leaders of it having found political and pecuniary speculations more successful and profitable than attacks on free discussion.

The following officers were chosen for the ensuing year:

Mrs. George Kent, President,
Mrs. George Storrs, Vice President,
Mrs. Samuel Coffin, } Directors,
Mrs. Charles Hoag, }
Miss Mary Clark, Cor. Secretary,
Mrs. Amos Wood, Rec. Secretary,
Mrs. J. H. Currier, Treasurer,
Miss Martha Chadbourne, Librarian.

NOTICE.

The Philanthropist will be published at New Richmond, Clermont County, Ohio. Exchange papers may be sent to that place immediately. Editors will please give this one insertion.

JAMES G. BIRNEY.

New Publications.

LIBERTY OF SPEECH AND OF THE PRESS. A thanksgiving sermon, delivered November 26, 1835, to the Congregational Church and Society in Dover, N. H. By DAVID ROOT, *Pastor*. 8 vo. pp. 16—Dover.

This is a spirited and able defence of the principles of free discussion, which have been so violently assailed during the past year. "We ought to obey God rather than man," (the very appropriate text on which the sermon is founded,) is a precept which the timid and crouching spirits of our day are averse to receive. Mr. Root takes up the important doctrine involved in it, in his usual bold and strong manner, and illustrates and defines its truths as they deserve. We wish it might follow Hubbard Winslow, Mr. Root's predecessor's discourse on "subjection to the powers that be."

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OUR LIBERTIES IN DANGER. A sermon preached in Windham, N. H., on the day of the annual thanksgiving, Nov. 26, 1835. By CALVIN CUTLER, Pastor of the Presbyterian Church in Windham.—8 vo. pp. 19—Concord.

This is a bold and powerfully written discourse, from 2 Cor. 3: 17—"Where the spirit of the Lord is, there is liberty." As a literary composition it possesses a high order of excellence—its style is rich and chaste, and its train of argument clear and conclusive. But we have to do more particularly with its principles and morality. And we must say, that we have seldom read a sermon with more interest and satisfaction, than the one before us. The writer first inquires into the meaning of liberty, in the course of which, we find some very interesting remarks; and then proceeds to "show by what means liberty is infringed and destroyed." This latter portion contains many noble and just sentiments, which we would extract for the benefit of those of our readers who may not see the sermon itself, were not our columns already full. The good people of Windham will not lack for the truth, we think, so long as their present pastor remains with them. Really it is heart-cheering to see the high and determined position, which such men as David Root, Henry Wood, and Calvin Cutler have taken in these corrupt and perilous times. They have caught the spirit of the apostles and martyrs. They have learned "to obey God rather than man," to yield to the dictates of conscience and enlightened reason, whatever may be the consequences. Would that all their ministerial brethren—some of whom are bowing down to Baal—might be found labouring in the cause of humanity and righteousness, with their zeal and energy.

We intended to make some extracts from both the above sermons, but our limits this week forbid. The latter is for sale at this office. Price, 6 cents. We trust our friends will not forget it.

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REMARKS ON DR. CHANNING'S SLAVERY. *By a Citizen of Massachusetts.*

This is an anonymous pamphlet of 38 octavo pages, published in Boston. The Attorney General, J. T. Austin, is the reputed author; but we hope the accusation is false. If so, it is a libel more gross, than that which has given notoriety to Deac. Stone, to prove which the sagacious Attorney toiled long and unweariedly. We shall not now quote any of the abominable sentiments with which the book abounds, but merely give the distinct propositions, which the author aims to establish. They are the following:

"First. Public sentiment in the Free States in relation to slavery is perfectly sound, and ought not to be altered.

"Second. Public sentiment in the slave-holding States, whether right or not cannot be altered.

"Third. An attempt to produce any alteration in the public sentiment of the country will cause great additional evil—moral, social, and political.

"The doctrine of the Northern States is, 1. That domestic slavery is a deep and dreadful evil; 2. That its continuance or removal is solely within the power of the domestic legislation of the State in which it exists; 3. That it is a breach of the highest political contract, and a violation of good faith and common honesty, to disturb the internal condition and domestic arrangements of the slave-holding states.

The reasoning in support of these propositions, is all founded on false and untenable assumptions. He meets Dr. Channing's arguments with bold *ipse dixit* assertions, all which will be taken, we suppose, for what they are worth. He found it much easier, probably, to utter simple denials, than to confute principles, founded in our natures, as moral and intellectual beings.—By the way the good Doctor, despite his disclaimer of abolitionism, does not escape the charge of "malicious slander," and "insurrection." Reversing the cant saying, we assure him he cannot have the game without the name. Channingism is as insurrectionary as Garrisonism; or rather the *ism* of the former, at least all that is correct, was filched from the latter.

St. Louis Observer--Discussion in Missouri.

From time to time for some months past, several able and highly interesting articles in condemnation of slavery, have appeared in the St. Louis Observer. Among the most excellent and powerful of those articles are the contributions from the pen of the venerable Dr. NELSON, some of which we have presented to the readers of the Herald. In the true spirit of a Christian, of one who had written on his heart the precepts of Rectitude and universal Love, he has emancipated his own slaves, and placed them in circumstances of comfort, even at the price of his own indigence; and like a true Christian, too, he has lifted up his voice like a trumpet against the abominations of the land. Amid the almost universal silence which hung over that clime of oppression, of hard and wasting and murderous bondage, was his cry of warning and rebuke heard. He stood up before the oppressor like the prophets of old before Israel. With the Gospel of the Most High in his hand, with the words of inspiration on his lips, in an affectionate and manly tone, has he pleaded before him. He appealed forcibly to the heart and the cool judgment of the slave-holder, and there is good promise that it will not be in vain. His appeals have not been confined to the banks of the Mississippi. They have rung in the ears of thousands in the Northern States. They have startled the frigid apologist for slavery; they have awakened new zeal and new energy in the breast of those who were already laboring in behalf of the crushed captive. They come to us like a voice from the sepulchre, announcing the glorious tidings that there is life among the dead.

But the Observer has come under the ban of the intolerant and fierce oppressor. That paper is a vexatious eye-sore to him. So in imitation of his good brethren at the North, he has determined to put it down, to muzzle and destroy the Press.

Below we give an account of a "Meeting of the Citizens," which meeting consisted, as will be seen, of *fifty individuals!* a weak representation, rather, of the city of St. Louis.

By the way, the editor of the Observer is a *gradualist* and has from the beginning advocated strict *gradualism*. He has opposed immediate emancipation, the motto and watch-word of the true abolitionist—and a good one, too, the opinion of Dr. Channing to the contrary notwithstanding,—with as much earnestness, though not with so much violence, as the slave-holder himself. He has been sometimes disposed to talk of the fanatical views [immediate turning from sin] of the Northern abolitionist. He has condemned, too, the severity of their denunciations, [telling the truth in honest terms,] as only tending to irritate and excite without convincing. In all this he must have pleased the oppressor. Why, then, we would inquire, is all this virulence manifested against *him*, a gradualist? Why has a meeting been called to silence his press? Is the slave-holder as much opposed to *gradual* measures and *gradual* emancipation as to *immediate?* Is he determined on *perpetual* slavery, on holding the victims of his accursed cupidity and passion in bondage *forever*, "till generation after generation shall have fallen into the great eternity of the past?"* We think so, and we advise Mr. Lovejoy to raise at once the standard of immediate, unconditional, universal emancipation. We believe it the only true and efficient [illegible] feel assured the slave-holder will oppose him none the more for advocating it. Meantime, standing as he does in the very midst of the enormity, we hope he will be faithful to his charge, faithful to Duty, to Conscience, to his God. Let him not fear the consequences, for they will be righteous and blessed. We trust he will never compound with Wrong, but that he will go firmly onward, awakening and enlightening the North, warning and rebuking and pleading with the South, till every yoke shall be broken and the oppressed go free.

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MEETING OF THE CITIZENS.

On Saturday last the following handbill was stuck up in various places through the city. We saw one of them on the City Port Office.

ADJOURNED PUBLIC MEETING!

Our fellow-citizens will bear in mind, that the public meeting held on the 31st October last, adjourned to meet at the Court House, this day at 10 o'clock, A. M. In consequence of the circuit court being in session, the meeting cannot be held before 2 o'clock, at which hour the friends of the law and public order, will, it is hoped, show themselves in their strength, and by their presence put down the vile slanders of E. P. Lovejoy and his insolvent abolition confederates, "the public opinion in St. Louis, was in favor of the course pursued by the Observer." If Lovejoy and his understrappers suppose that they constitute a majority, let them now come forward and make it manifest; they are dared to the issue—let them come on!

MANY CITIZENS.

St. Louis, Dec. 6, 1835.

In obedience to this call some forty or fifty persons assembled in the Court House, when they appointed Mr. Edward Dobyns, their Chairman, and Mr. Elihu H. Shepard, Secretary. Thus organized, the meeting, after a good deal of discussion, in which as we learn, the Editor of the Observer received more than his share of abuse, proceeded to pass the following resolutions. We give the whole proceedings, as duly authenticated by the signatures of their Chairman and Secretary.

"At an adjourned meeting of the citizens of St. Louis County, held at the Court House on the 5th inst. the Chairman being absent, Maj. Edward Dobyns was called to the Chair, when the following Resolutions were adopted:

1st. *Resolved*, That the course pursued by the St. Louis Observer newspaper in relation to slavery, has been calculated to injure the peace and well-being of this community—to endanger the lives and property of our fellow-citizens, and merits the reprobation of this meeting.

2d. *Resolved*, That the Superintending Committee appointed at the Meeting of the 21st of October last, be requested to notify E. P. Lovejoy, Editor of the St. Louis Observer, that he discontinue any further publications in that paper on the subject of slavery, and that the said Committee make report of their proceedings thereon at the next meeting.

3d. *Resolved*, That in the opinion of this Meeting there ought to be no school of literary instruction for negroes and mulattoes.

Resolved, That this Meeting now adjourn, to meet again on Saturday the 20th inst. at 2 o'clock P. M.

EDW. DOBYNS, Ch'm.
ELIHU H. SHEPARD, Sec."

The resolutions, as originally offered to the meeting, were, as we have understood, much more ultra in their character than they appear in their present shape. The first one went to declare that the Observer should no longer be published at all. This was opposed by Hugh O'Niel, Esq., one of the representatives of this county in the General Assembly. In this Mr. O'Neil did himself credit, and undoubtedly represented the views of his constituents. The citizens of St. Louis County, and of Missouri, are too good republicans to unite in a crusade against the liberty of the press.

George Thompson.

Extract from a letter written by a distinguished minister of the gospel in England to a gentleman in this city, dated "Durham, 13th Oct. 1835."

"I have noticed with pain the denunciation of our Dr. Cox by Mr. Thompson.—This is not seemly, and *will not*, I am sure, be responded to in this country. If, as he says at Andover, either Dr. C. or himself must leave the Anti-Slavery Society, it will not be the former—If I know any thing aright of English principle and sense."—*N. Haven Intelligencer.*

The above 'extract' is going the rounds of the papers opposed to Anti-Slavery. They have siezed upon it with the greatest avidity, although the 'distinguished' writer is *anonymous*, & the paragraph, for aught we know to the contrary, may have never crossed the Atlantic. We, too, have an 'extract' on the same subject, and that from an individual who would be as likely to know the state of public feeling in Great Britian, as the nameless minister above mentioned. That individual is the Rev JOHN SCOBLE, Secretary of the British Society for the Abolition of Slavery throughout the world, of a committee of which Dr. Cox is a member. We are willing the two articles should go together. We hope the Portsmouth Journal, which copied the first, will give the latter an insertion.

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[Extract of a letter from Rev. JOHN SCOBLE.]

"In reference to the conduct of Dr. Cox, delegate from the Baptist churches in this country, to their sister churches in the United States, I will only say, at present, that his conduct has not only disappointed but it has also disgusted us. He has shown a total want of moral firmness and Christian courage. He will have a severe account to render to his brethren on his return home. As for his compliance, [illegible] man who tatters in his course will do for us. We never can sacrifice principle to expediency, nor retain any in our ranks who will flinch from his duty, "coute qu'il coute."—Apologies are already circulated by his friends, to mitigate the public displeasure; such as: The nature of his mission—the delicacy of his position—the conflict of parties, &c. But these blinds will not do—and I feel persuaded that the Baptists in this country will vindicate themselves before the world, on the important questions at issue. The Doctor, however, I am informed, will rest his vindication on the assertion, that he has been most diligent in private, in maintaining "the truth," and most successful in making converts to it. But I question, much, whether the man who shrinks from public duties, will be faithful in the discharge of private ones. I pray you, note down all Dr. Cox's converts, and transmit the list when completed to me."

Candid Retraction.

We find the following in the N. H. Observer of January 1st. The editor seems to have come down from his airy flights, and taken a candid survey of a world of reality and fact. Such being the case, we expect some more retractions soon. Peradventure immediate emancipation will lose some of its terrible features, now that new light is bursting upon the heavy cloud which came down from the heights of Monadnock some twelve months since.

"*Wicked Prejudice.*"—These words have afforded a text a great while. We are perfectly convinced that there is a great deal of wicked prejudice;—when we used the word we only expressed our own feelings on the subject; and as others are *conscious* of different feelings, we take their testimony on the point and say, we believe there is existing a great deal of wicked prejudice—a great deal. And so we rest the matter. The expression is no longer ours, except in relation to ourselves—we retract it. Let it be blotted out as our saying, in reference to others.

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COLONIZATION.—We hope our readers will ponder deeply over the article on our last page, taken from the Liberia Herald. It contains an instructive lesson for the friends of the negro and of Africa, and we hope it will not be lost. We do hope that such accounts, painful as they must be to every christian heart, will break the spell which a blind infatuation, a ferocious prejudice against color, has thrown around the minds of those who still support the oppressive and wicked system of colonization. War, and missions!—Africa converted and civilized at the point of the sword?—What strange anomilies for the light of the nineteenth century.

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THE INDEPENDENT WEEKLY PRESS.—We have received the first number of a paper bearing this title, edited by LEWIS C. GUNN, and published at Philadelphia. We have examined it with satisfaction, pleased both with the matter and manner. It is intended to be a *literary* as well as a *news* paper; excluding all *party* skirmishing; favoring the cause of education, and especially the system of public schools; defending the character and rights of the mechanics and working people, whose intelligence and moral worth he believes are not duly appreciated; maintaining the supremacy of the laws, and of those authorized to enforce them, in opposition to *mob* law and the usurpation of magisterial power.

We wish our brother GUNN all the success his merit may deserve, and that in his aims at the public good he may never shoot wide of the the mark.

The Contrast.

We copy the following articles to show the different spirit with which the editors of the Courier, and Statesman speak of those outrages of law and order, which are so rapidly and fearfully increasing among us. The first is a manly and honorable condemnation of all resort to illegal violence, and a determination to withstand those assaults upon free discussion, which are only worthy the days of Robespierre and Murat. We are happy, however much we may disagree on certain points, to find Col. Palmer taking a decided stand in defence of those two great ond inalienable rights, FREEDOM OF SPEECH AND OF THE PRESS; and we hope always to find him in that position.

The paragraphs from the Statesman, brief as they are, contain a fair specimen of the editor's temper and respect for law. He is, however, an 'honorable man;' and we only wish that the mob,—who we suppose, are 'all honorable men' —which he by his course is *directly* encouraging, may never turn their fury against him or his press, or endeavor to prevent him from publishing his opinions on any subject, however 'disorganizing' or 'incendiary.'

"THE REV. MR. STORRS AND THE AFFAIR AT NORTHFIELD.—We learn that the Rev. Mr. STORRS was acquitted by the Justice of the Peace before whom he was tried, last week, without making any defence, the prosecuting party failing entirely to make out a case against him.

However much we or any body else may differ with Mr. Storrs upon the subject of Slavery, none who are acquainted with him, can deny but that he is a gentleman of a high order of talents, and sustains an excellent character with all who know him; and nothing can be gained by attempting to operate upon the fears or the interests of such a man, while he believes he is discharging a duty, the performance of which devolves upon him. While our laws remain as they now are; men must be protected in their constitutional rights; and mobs and riots will never aid those who resort to them to put down their opponents. When will men learn wisdom from the experience of the past? If we differ upon great questions affecting deeply the leading interests of the country, let we not be each other, because we happen to disagree upon principles which each honestly supports."—*N. H. Courier.*

"We mentioned last week the arrest of the Rev. Mr. Storrs at Northfield, on the charge of *vagrancy*. We learn he was tried on Thursday and acquitted. We learn further, that the Rev. gentleman was at Bradford last Monday or Tuesday, and there succeeded in "raising a row." The immediate cause or consequence of this last adventure has not been communicated to us." —*Statesman.*

Letters from Rev. Geo. Storrs.

New Market, (Lamprey River] Jan. 1, 1836.

MR. KIMBALL,—I came to this place last Thursday, and unexpectedly found that the way was all prepared for me. Rev. Mr. Root of Dover had been here a short time before, and preached a sermon on "The Liberty of Speech and of the Press," which effectually prepared the minds of the people to hear an address on Slavery. Between fifty and sixty persons gave their names to form an Anti Slavery Society, at the time Mr. Root was here; they had sent me a letter to come and lecture on the subject, though I had not received it when I left Concord. I was therefore, agreeably surprized to find a people ready and anxious to hear. An appointment was circulated, and on Saturday evening I lectured in the Methodist Meeting house to a *large, attentive* and apparently *deeply interested* congregation, without any 'hard work' for Mr. Sheriff and an Hon. Judge to do, to prevent a mob; for there was no indications of one; but all was peace and quietness. The report of my arrest and trial at Northfield had made many abolitionists in this place, before I arrived. The *leaven* of the Northfield, otherwise, Judge Atkinson and Sheriff Tilton affair, is working well for the cause of abolition. A certain lawyer in this vicinity, enquired a short time since, whether the abolitionists had not *hired* McDuffie to *write* for them? Perhaps he may be disposed to enquire, whether, they *hired* the Judge and Sheriff at Sanbornton Bridge to *work* for them? Our answer shall be, to both these enquiries; the God we *serve*, and whose *cause* we *plead*, in behalf of the oppressed, has caused the wrath of man to praise him and so he will continue to do. Abolitionists have learned to *trust* in God and *do duty* at all times, and under all *circumstances*. God honors their confidence in him, agreeably to his promise, "They that *honor me* I will honor;" while "those that despise me, shall be lightly esteemed."

I have an appointment to lecture in this place again to-morrow evening; at which time, probably, an Anti Slavery Society will be formed, after which you shall hear from me again.

Yours, &c.

GEO. STORRS.

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Mew-Market Jan. 6, 1836.

MR. KIMBALL,—I lectured again last evening in this place, on Slavery. Notwithstanding it was a very stormy evening, the Congregational Meeting House was nearly full,—deep attention was manifested by all present. We had no "Select Men's" *manifesto*, to go before us. Mobocracy in this region, appears to be growing unpopular;—probably, it may die away, like the sound of distant thunder, when men have learned, that *truth* is not to be put down by brute force; otherwise, slaveholders law.

After the lecture last evening, the friends of our cause proceeded to organize, "The New-Market Anti-Slavery Society, Auxiliary to the N. H. A. S. Society." Over one hundred members were enrolled;—probably, the number will be increased to two or three hundred shortly. The inhabitants of this village (Lamprey River,) have done themselves much honor by their peaceable and quiet behaviour. They manifest themselves to be above that *mean* and *petulent* spirit, which appears to think, it is "*a crown of honor*" to have a mob.

The following is a list of the officers of the New Market Anti-Slavery Society.

President, David Murray Esq.; Vice Presidents, Miles Durgin, John C. Tasker, and Joseph Floyd; Secretary, Geo. F. Tebbetts; Treasurer, Henry Baker.

I shall probably give them another lecture here in a few days. The cause of the oppressed is *evidently* gaining ground in this section.

Yours in the cause of *human rights*,

GEO. STORRS.

NEW-YORK SET ON FIRE BY ABOLITIONISTS!

MR. Editor:—At a visiting party in Newbury, Vt. a few days since, a respectable lady declared the fire in New-York, was set by abolitioists. On being interrogated how she knew, she said she heard her husband and the schoolmaster say so. She said that was not the name, but it meant the same thing. One present asked her if it was not *incendiaries*. Oh yes! said she, that's the name, but it *means* abolitionists.

The above is a statement of facts. Perhaps if you should give it an insertion in your paper, it would convince some one, that the public have a right to put down by mobocracy, such a set of fanatics.

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MR. BIRNEY. A third letter from this gentleman, occupies a page of the last N. Y. Evangelist. It is addressed to the notorious Committee of Vigilance of Alabama, of whose doings our readers have all heard. It is an able and complete vindication of abolitionists and their measures, accompanied by eloquent and thrilling appeals to the conscience of the slave-holder. It is the best production his pen has yet given to the public.

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[illegible] for the murder of Mrs. Cochran in July 1833, was executed at Hopkinton last Wednesday. Thus has the rigorous arm of the law again taken that which it cannot give,—the life of a human being. Men, *women* and children flocked to the place of execution in great numbers, as anxious to gaze on the dying agonies of the poor victim as though they were thirsting for blood. Really such scenes are more worthy a land of barbarism than the christian State of New-Hampshire.

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INSURRECTION IN TEXAS.—A writer on this subject whose article we find in the Boston Recorder, affirms that the great object of the Texian revolt is to re-establish slavery—he intimates that the sympathy felt at the South is from the hope of bringing in that country to swell our slave-holding population, or to aid in constituting a separate nation.

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THE CLAIM REFUSED. We learn from the Albany Argus, that Gov. Marcy, of New-York, has in a respectful manner declined acceding to the demand made by Gov. Gayle, of Alabama, for the surrender of Mr. R. G. Williams to the tender mercies of the slave-holders. It is gratifying to learn that a point has been reached beyond which northern subserviency cannot go.—*N. Y. Evangelist.*

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The steamboat Walk-in-the-water, was burnt at Natchez, on the Missisippi, on the 18th of December, 1835. Loss estimated at $110,000.

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A vessel from New-York to Texas, with 250 volunteers, by wrong reckoning, sailed to one of the Bahama Islands. The company were detained, at it was supposed they were pirates. A few went on shore and treated the inhabitants rudely; but it is hoped, they will be released and allowed to proceed to Texas.

MASSACHUSETTS ANTI SLAVERY SOCIETY.

The fourth annual meeting of the Massachusetts Anti-Slavery Society, will be holden in Boston on Wednesday, the 20th of Jan. The place and hour of meeting will be hereafter duly advertised. The auxiliary societies throughout this state, and the Anti-Slavery Societies of other states, are earnestly requested to send delegates. Business of great moment will claim their attention.

REMITTANCES.

T Kimball, jr. Ladies Eman. Soc. of Weymouth Mass., G W Clement, H Chase, E Peasley, N D Stewart, O Wilder, S W Coggshall, E Hazelton, A Taylor, Dow & Burnham, J Merrill, W Hibbard, H Johnson, A G Alden, S Colby, D Burroughs, J Currier, R Dearborn, N Colby, A G Chadwick, A Holbrook, W Merrill, A Berry, W Porter, J B Sawyer, A L Hacken, R E Cutler, E Penniman, E Webber—$1, each.

A Cram, $5.——D L Child, $2.——A Heath, 75 cts.——P B Sawyer, A Foster, J A Chamberlain, 25 cts. each.

POETRY.

[For the Herald of Freedom.]

The Dying Slave.

A friend recently in the Island of Porto Rico, in walking round a plantation in the neighborhood of Magaguez, passed a hedge, beside which lay entirely alone an aged negro woman, with a Calabash of water at her head, breathing her last.

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Well thou art here at last, poor weary one,
Taking thy rest!
The pitying sun looks mildly down on thee
Thro' the broad leaves of this tall cabbage tree,
And zephyr, straying o'er thy fevered brow,
Wakens sweet tones amid the waving bough
Above thy breast.

The wild birds sing as though their tiny hearts
Were music's fount—
Does it not sweetly lull thy drowsy ear,
These whispering winds and warbling birds to hear?
Ah, weary one, nor scene nor song imparts
The yearn'd-for good when soul from body parts
To yield account.

Not thine had been the shade of this tall tree,
Daughter of toil!
Nor Zephyr's feathery pinions fanned thy breast,
Nor wild birds carol'd o'er thy noon-tide rest,
Had not the days gone by when dear to thee
Had been the cool shade and the melody,
Midst weary moil.

Who placed this shell of water at thy head?
Some heart of steel?
Heedless that here the unconscious vase must stand
To mock thy thirsty lip and palsied hand?
Perchance a little stealthy footstep sped,
By filial love's resistless impulse led
To ask thy weal,

And left this draught and took a sad farewell
Of her heart's all.
Alone, poor Slave?—I fain would hope thou'rt not—
Angels remember those by man forgot;
On thy poor dying heart, ah! who can tell
What comfort-words from lips invisible,
Like balm-drops fall?

When thou hast heard at solemn vesper-tide
The church bells play,
And through the soft, calm air of twilight swim
The mellow echo of the Vesper Hymn,
Did "*Jesus Hominum Salvator*" glide
To ear?—to heart?—Is He thy spirit's Guide
Through Death's dark way?

Isle of the verdant clime and sunny sea—
When shall almighty Truth thy sons unbind,
Break error's chain and free the fetter'd mind?
And Mercy, when—that seal accursed be
Pluck'd from the ebon brow and plung'd by thee
'Neath Ocean's waves? ELIZA.

MISCELLANY.

Abolition of Slavery in the District of Columbia.

Wednesday, Dec. 17. This day having been appointed for the presentation of petitions and memorials, the House was called by states, and a great number of petitions, chiefly relating to private claims, were received and disposed of by reference or otherwise.

ABOLITION OF SLAVERY.—Mr. Fairfield, of Maine, presented a petition from 172 ladies in his district, praying the abolition of slavery and the slave trade in the District of Columbia; at the same time, stating that he did not wish to be considered as coinciding with the petitioners in their views. He read the reference of the petition, to the committee on the District of Columbia.

Mr Cramer of New-York, moved that the paper be laid on the table which was agreed to.

Mr Fairfield then presented a similar memorial, signed by 171 of his constituents, and moved that it be laid on the table.

Mr Mason of Virginia as it was desirable, he said, to obtain an expression on this subject from the House called for the yeas and nays, which were ordered.

Mr Slade of Vermont, moved that the memorial be printed.

A division of the question was called for, and also the reading of the memorial.

The question being taken on the motion to lay the petition on the table, it was decided in the affirmative,—yeas 180, nays 31.

The question then being on the motion to print, and the yeas and nays having been ordered thereon,

Mr SLADE said, that having made the motion, he would beg leave to say a few words in its support. He had made the motion not without consideration, and he presumed that many who had voted in the affirmative on the motion to lay the memorial on the table, were still in favor of allowing the memorialists to lay their views before the House. The subject was confessedly one of great national importance, and whatever might be the opinions or prejudices of members in regard to it, it was deserving of their attention. The character of the memorialists, as well as the importance of the subject, entitled them to the consideration of the House. He was not personally acquainted with the memorialists, but they belonged to a part of the country where human rights and constitutional privileges were well understood. If they were of the same stamp with those of his own constituents who entertained the same views on this subject, they are entitled to a respectful hearing from the House, and to have their memorial printed. There was less connexion, he remarked, between the proposition to abolish slavery in the District of Columbia, and the effort to abolish it generally in the southern states, than was commonly imagined. He had himself received memorials of this character which were signed by persons who did not belong to the abolition society, and probably never would, but who were deeply impressed with the necessity and propriety of blotting out the curse of slavery and the slave trade in this district. Some years ago, a similar memorial was presented to Congress, signed by 1100 of the inhabitants of this district,—men of property and standing here who would not be accused of fanaticism. That memorial was ordered to be printed, with the names of the signers, and, if gentlemen would refer to it, they would find that it used stronger language in reference to this subject and especially in regard to the domestic slave trade, than was employed in the memorial which had just been read.

Mr Vanderpool moved to lay the motion to print on the table, with a view to avoid a discussion which might consume the whole day, and thereupon he asked the yeas and nays, which were ordered.

The question being taken, it was decided in the affirmative, yeas 168, noes 50. So, the motion to print was laid on the table.

Those who voted in the negative were *Maine*. Evans. *Vermont*. Allen, Everett, Hall, Janes and Slade,—the whole representation. *Mass.* Adams, Borden, Briggs, Calhoun, Cushing, Grennell, Hoar, Jackson, Lawrence, Lincoln, Phillips, and Reed,—the whole representation. *R. Island.* Pearce and Sprague. *New-York.* Childs, Granger, Heard, Hazeltine, Hunt, Love, Russell and Wardwell. *New-Jersey.* Parker. *Penn.* Banks, Chambers, Clark, Darlington, Galbraith, Harper, Henderson, Heister, Hubley, Ingersoll, Morris, and Potts. *Delaware.* Milligan. *Ohio.* Corwin, Sloane, Vinton, Webster, and Whittlesey. *Tennessee.* Carter.

The Journal of Commerce says, "You will see how narrowly the House escaped a general debate on the abolition question.—There were a dozen members hot for the floor in reply to Mr. Slade, but the timely interferance of Mr. Vanderpool cut off the discussion. Still, the subject will be debated at some future time, upon the occasion of the presentation of petitions for the abolition of slavery in the District of Columbia, and perhaps on the reference of that part of the president's message relating to the general topic.

Colonization Society or War and Missions United.

We quote the following from the Liberia Herald. All we have to ask, is this,—do Christians desire to have Africa Christianized (?) by such means?—*N. E. Spectator.*

Monrovia, Aug. 29.

VOLUNTEERS.—On the 14th ult. one hundred and twenty men, volunteers, embarked for Bassa, in the schooners Timbuctoo and R. R. Gurley. They debarked at Little Bassa, and footed the remainder of the way to Edina. They were sent to accompany the Commissioners, as announced in the Herald for last month, and were placed, of ... the result of the attempt at pacification, is of course unknown, and cannot with any certainty be predicted, but we are apprehensive that nothing less than a battle will decide the matter. The conduct of Joe Harris has been such an outrage on all the feelings of justice and humanity; such a gross violation of the most solemn compact and plighted faith, and thereby rendering himself so justly obnoxious to punishment, that we fear he will consider exemption, should he fall into the hands of his enemies, rather problematical, and be suspicious of any overtures that may be made him.

P. S. Since the above went to the press, the schooner R. R. Gurley and Timbuctoo, have arrived from Edina, with a part of the troops sent there, the rest having returned home by way of the beach. The result of the mission has been a general engagement. And, with feelings of inexpressible gratitude, we announce to our readers that victory, the most complete and decisive, has crowned their efforts. The rebellious and ruthless Joe Harris, and all his adherents, have been chased from their territories, and their towns and places of defence completely demolished. The conduct of the officers and men have been beyond all praise. So general has been the display of bravery, both by men and officers, that to mention only a few might be justly esteemed invidious. On the part of the Americans there has not been a single man lost. This circumstance is so unusual in conflict, and so seriously to be expected where there is the use of fire arms, by both parties, is to be attributed, humanly speaking, to that cool, determined, and deliberate bravery evinced by the Americans. After the preparation for crossing the river, and the point for landing selected, the troops embarked in their boats, and advanced in the face of a heavy fire and continual shower of shot, with such a steady movement and cool determination, that the savages retreated from the river, and yielded the landing to the Americans. They, however rallied in a rice field, only a few yards from the river, and seemed determined to dispute the further advance of the Americans. They secured themselves behind the stumps of large trees, ant-hills, and every object that could prevent an intervention between them and shot, where they kept up a continual firing, as innocent as incessant. As soon as the Americans were all landed, they advanced in a body, when a sharp engagement ensued; the natives gave way and retreated to their barricade. The Americans followed them as rapidly as an almost impenetrable forest and deep marsh would admit the passage of the ordnance. As soon as they came in view of the town, a tremendous volley of musketry from the embrasures and perforations in the stockades announced to them that fighting was not over. The ordnance was brought up, and a "word" from the four and six pounders silenced the garrulity of the natives, who, after the interchange of a few rounds, effected their escape through the gates on the opposite side. The town was then entered and taken possession of. The natives had found means to convey away their effects. Remnants of apparel, the property of the unfortunate victims at Port Cresson, were found in the town. Mats lying around, dyed with blood indicated slaughter on the part of the natives. There were some few bullocks in the town, but they partook of the general consternation, and scampered away after the flying natives as fast as their legs could carry them. One of the Americans, on entering a native hut, on a wall of which, opposite the door, a mirror of considerable dimensions was suspended, seeing his own image portrayed, by reflection, concluding it was an enemy, levelled his piece and shivered the glass into a thousand pieces. The town was fired, and the troops returned to the water side, embarked, and proceeded to Edina. When we reflect upon the nature of African warfare, the enormous charges they put in their guns, which is generally from six to eight inches of powder and ball, or, rather, broken pots and brass and copper rods; the disadvantages under which Americans had to labor for the want of a sufficient number of boats to transport the whole company at once, we are led to refer their astonishing preservation to that Almighty Being who rules in the affairs of men.

Supremacy of the Laws.

The law deserves our obedience, for that alone can reconcile the jarring interests of all, secure each against the rashness or malignity of others, and blend into one harmonious union the discordant materials of which society is composed. The law throws its broad shield over the rights and the interests of the humblest, the proudest, the poorest, and the wealthiest in the land. It fences around what every individual has already gained, and it ensures to him the enjoyment of whatever his industry may acquire. It saves the merchant against ruinous hazard, provides security for the wages of the mechanic and the laborer, and enables the husbandman to reap his harvests without fear of plunder. The sanctity of the marriage tie, the purity of virgin modesty, the leisure of the student, the repose of the aged, the enterprise of the active, the support of indigence, and the decencies of divine worship, are all under its guardian care. It makes every man's house his castle, and keeps watch and ward over his life, his name, his family, and his property. It travels with him by land and by sea, watches while he sleeps; and arrays, in the defence of him and of his, the physical strength of the entire state. Surely, then it is worthy of our reverence, our gratitude, and our love. Surely obedience to its mandates is among the highest of our duties. Surely its service is not incompatible with perfect freedom.

Let us consider for a moment the sophisms by which revolts against law are sought to be justified. It is said that there are evils which the law cannot cure, or which it cannot cure in time, and that in these recource may be had to irregular popular movements. A very brief examination will enable us to decide upon the validity of this plea. It assumes that every evil in the state may be cured, ought to be cured without delay, and that the cure, when not otherwise to be had, may be safely obtained by lawless violence. fact, and revolting to good sense. All human things and human institutions are necessarily imperfect. Where is the man, however wise or virtuous, that finds not in himself much that is wrong, and which, with all his efforts, he is unable wholly to correct. Where is the family in which no irregularities occur, but such as are instantly suppressed by parental discipline? Even there, where mingled love and reverence invest the patriarchal superior with almost absolute power; where his first wish is their good, and their greatest delight his approbation—even there, much that is not exactly right is wisely overlooked, and much that is inconvenient, patiently borne. When men unite into states, men of all sorts, dispositions, pursuits and habits, it cannot but be that irregularities must be vastly increased, and as these multiply, occasional impunity must become more frequent. It is of the nature of humanity. Who seeks a perfect state, seeks what "ne'er was, nor is, nor e'er shall be." Let the perfect man throw the first stone against the imperfect state. But were this part of the sophism less absurd, nothing can be more preposterous than the rest; that the remedy for these social imperfections is to be found in tumultuary violence. Those evil which cannot be redressed by application of the means, which the collected wisdom of the community, borrowing from the stores of ancient wisdom, as well from its own experience and sagacity, has been able to divise, are to be cured—by whose interference? By that of the people? But who in fact are here intended by the people? The most passionate, fierce, vindictive, rash, and uninformed portion of that people, acting upon the impulse of sudden excitement, banded under furious leaders, sometimes unknown, often irresponsible, and generally actuated by a spirit of personal malice, swoln into formidable strength by the accession of all who love mischief and riot in crime, and hurried into deeds of atrocity, which not one in ten contemplated or intended, when he first engaged in the scheme of violence.—This is the appellate, this the revising tribunal, for whose wisdom, and caution, and experience, and impartiality, are to be reserved those difficult and delicate cases, which the ordinary provisions of the law cannot reach, or which its regular administrators are incompetent to manage! Yes; we have had proofs sufficiently cogent to leave us without doubt of the fitness of this high justiciary, the mob, to execute justice in mercy, to cure the law's delays, and to supply the law's omissions. We have seen it in hostile bands of citizens arrayed against each other with murderous weapons, when exercising the duty of suffrage. We have seen it in innocent females driven forth from their dwellings by ferocious incendiaries. We have witnessed it in a city surrendered for days and nights to outrage and arson; in helpless people of color hunted from their dwellings like beasts of prey from their caverns; and in mock-courts murdering in the face of day, and asking for the commendation of a virtuous people upon their lawless deeds! The time is approaching, the time is come, when the question must be decided, whether we shall live under that law which has protected our fathers since they came from the other side of the flood in the olden time, and which has hitherto preserved us in all the way wherein we went, or yield our necks to the yoke of misrule. Chose ye then whom ye will serve, yourselves or a mob; a government of law or a government of force.—As every act of rebellion against the supremacy of conscience weakens its power until the whole man becomes the slave of wickedness, so every instance of successful revolt against the state's collected will, impairs its benificent sway, until finally the state itself sinks into political servitude. Necessity will drive men into factious combinations, when the will and power of the whole, when *the law* no longer protects them. Contending factions will make war upon each other, at first perhaps under some plausible pretext of strife, because of some political, religious or sectional difference, and with some semblance of regard to the ancient forms of the constitution; but ultimately and avowedly, *ad internecionem* for power and for plunder.—From such evils, despotism itself is a refuge. The unlimited rule of one master is more tolerable than the unsparing domination of many and ever changing sovereigns. The history of the world can scarcely be opened without meeting with the annals of the decline and fall of freedom. The summary is short. Liberty becomes licentious, and bursts the bounds of law. Factions rage and war against each other. The war of factions is succeeded by a confiscating and sanguinary anarchy. Anarchy is superseded by tyranny.

God forbid that I should believe that this is fated to be our lot! No; I do trust that there is a redeeming spirit of virtue and wisdom in our land that will save us from this hideous ruin, and save our name and our institutions from this foul disgrace.—Though the people's violence is never to be tolerated, the *intelligence* of the people may always be rightfully invoked. Public opinion is unquestionably on the side of law and order, but public opinion should come forth with an imposing majesty, and in a decided tone. Let us proclaim as with the voice of one man: This land is free, and free it shall remain. No freeman shall be here outlawed, or exiled, or in any manner destroyed or deprived of life, liberty, or property, but by the law of the land. No man, and no combinations of men, shall be permitted to exercise power which has not been delegated to them by the people in the mode designated, in their constitutional treaties.—*Gaston's Address.*

A Respectful Address to 'Slaveholders' and the Advocates of Slavery.

'Finally, brethren, whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely* whatsoever things are of *good report*, if there be *any virtue*, if there be *any praise, think on these things*.'

Now, if it is of so much importance to *think* on the things thus enumerated, of how much more importance it must be to *act* upon them,—which, no doubt, is what the apostle intended.

Even with this passage of scripture before us, [illegible] logue, and of the whole tenor of the Bible to this point, how can it be said that the Holy Bible does not testify against slavery, nor enjoin the abolition of it?

Reflect on practicing upon 'Whatsoever things are true;' and what truth—what propriety—what reality of claim, shall we find in the usurpation of the rights of one man by another?

Reflect on practising upon 'Whatsoever things are honest;' and what becomes of slavery? Is it not removed, root and branch? For are they not as diametrically opposite as light and darkness—as truth and error?

Reflect on doing 'Whatsoever things are just;' and where is the connection between this and the system of slavery? Is there the least? But does not this 'doing justly,' chase slavery from the earth and obliterate it forever?

Reflect upon 'Whatsoever things are pure;' pure as the Gospel, chaste as love unfeigned—and before this, present the system of slavery! And what a heinous contrast! What revolting discordance! Who can attempt to write them, but those of the most insatiable and cruel avarice? And that the attempt must be altogether in vain, requires not a moment's investigation.

Oh, tremble with fear! not with fear of insurrection, but with a fear of the indignation of offended heaven!

Reflect on the benign practice of 'Whatsoever things are lovely.' And where do we find anything of this description in that dark and awfully legalized system, which rends the wife from the husband, which utterly disregards the sacred tie of marriage, which tears the child from the mother's arms, and either sells it or the afflicted frantic mother, into a distant land—that system, which, often for the least offence, and not unfrequently without any worth noticing, inflicts the severity of stripes, and gives no place even for a humble plea of excuse! Now, where is there any thing that is lovely in all this? Oh, what cause of blushing and confusion of face! And what a source of awful fearfulness!

Reflect on having in regard and practising upon 'Whatsoever things are of good report.' And how completely would slavery be removed from the land! for what particle of 'good report' belongs to enslaving our fellow men? What to that of prohibiting them the use of the Bible, even where they can read? or in that of making it penal for attempting to instruct them in letters? even the innocent, the unoffending—that being whom God created for the purpose of his own glory, and of whom he requires worship and obedience to his revealed and blessed will! But how effectually the system of slavery counteracts this high and holy prerogative of God? Can this be of 'good report?' Is it not rather a high-handed and presumptuous opposition to the gracious providences of Him who is 'love'—who is 'light'—and who is the Almighty?

I entreat that you will not consider this as incendiary: it is not addressed to 'the slaves.' I have no wish, nor expectation, that it will reach them. It is for you—that you, as well as those in bondage, may be benefitted by the extinction of this great sin in our land, and that righteousness may overspread the earth as the waters the sea, and all rejoice together in 'Union,' and in the salvation of God. WOOLMAN.

P. S. Editors of newspapers and other periodicals, in independent America, are respectfully requested to give the above one insertion in their papers—not doubting they will find a reward in so doing.

The Clergy of Iceland have the authority, conferred by law, to refuse to marry a woman unless she can read and write. The power is given upon the sound principle, that a woman must first be qualified to instruct her offspring before she be permitted to have them.

ABOLITION OF OATHS IN ENGLAND. By a late act of the British Parliament, the following declaration is to be substituted in place of the oaths heretofore required to be taken:—"I do solemnly and sincerely declare that (here the fact is described) and I make this solemn declaration, consciencious-ly believing the same to be true." A false declaration is punishable as a misdemeanor.

MR. BIRNEY'S PHILANTHROPIST.—The publication of the 'Philanthropist,' will be commenced in a few weeks,—though *not in this city*, as it was at one time intended. Notice will be given in due time, of the place of publication. Agents will transmit to me as early as possible, original or additional lists of subscribers, directing their letters for the present to this place. Such of them as are *west* of the mountains will send me by the earliest safe opportunity any moneys they may have collected—those who live *east* will make the disposition of them heretofore directed. All subscriptions *hereafter*, to be paid in *advance* (two dollars.) The *treasurers* of Anti-Slavery Societies are requested to receive subscriptions, forward money &c. &c. This is not intended to preclude any other persons from endeavoring to support the paper by promoting its circulation. As every effort will be used by the Editor to render his paper worthy of the high cause it supports—he expects very confidently, *so long as it is so*, its adequate maintenance by those who are advocates of freedom, not only of the body, but of *speech* and of the *press*. Editors of newspapers will confer a favor on the undersigned by giving this notice one insertion. JAMES G. BIRNEY.

Cincinnati, Dec. 1, 1835.

A PRACTICAL TREATISE ON THE CULTURE OF SILK, adapted to the climate and soil of the United States. By F. G. COMSTOCK, Secretary of the Hartford County Silk Society, and Editor of the Silk Culturist. Illustrated by engravings.

The interest in all parts of the United States in the Culture and Manufacture of Silk, manifested by the constant calls for information on the subject, has induced the publisher to have prepared a plain *Practical Treatise* on the Cultivation of the Mulberry and Rearing Silk Worms, adapted to the Soil and Climate of this country and to the wants of plain practical men.

The Practical Culturist in this country needs a directory adapted to the Soil on which he plants his trees, and the Climate in which he rears his worms, without reference to Soils and Climates less congenial to their growth. It has been therefore the object of the author to make a treatise strictly practical, omitting nothing of importance and adding nothing of a useless or extraneous character.

As making the raw material into Sewing Silk and Twist is very profitable to the Silk grower, all necessary information for that purpose will be given.

This Work is in Press and will soon be published in a duodecimo of about 100 pages, in handsome binding—price 50 cents. A part of the edition will be put up in elastic covers to be forwarded by mail.

Editors of Newspapers who will give the above three insertions, with this notice, and forward their paper with the advertisement marked, shall be entitled to a copy of the work, to be forwarded to their order.

WM. G. COMSTOCK.

Hartford, Dec. 1835.

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MEMOIR of James Jackson, a colored Sabbath School boy,	25
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PROCEEDINGS of the N. E. Convention, held May 1834.

☞ For Sale at the Herald of Freedom Office, Merrimack County Bank Building.

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☞ All Letters and Communications, POSTAGE PAID, to be directed to JOSEPH HORACE KIMBALL, Editor, Concord, N. H.